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ABOVE: The main photo shows Thunder Bay, as seen from the air. Inset are three Salvation Army centres of caring: (top) men's hostel, (centre) corps building, (bottom) unmarried mothers' home. BELOW: The city council of Thunder Bay, Ont., with Mayor Saul Laskin.



## Welcome to Thunder Bay

- Canada's newest city is born on January 1st
- Articles in this issue of "The War Cry" tell of Salvation Army work in the city
- The Army prays for God's guidance on the new community and its council

December 27, 1969

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## IN THIS ISSUE

AS befits the turn of the year we are both looking forward and looking back in this issue.

Thunder Bay, Canada's newest city, gets the spotlight with the whole front page and contributions about the area, or by the people living in the area, on pages three, five, ten, eleven, twelve and thirteen. We wish a blessed and prosperous future for its citizens.

There's a nice story in our news pages about two other "babes" which have been introduced during the past twelve months. Read on page eight of the generous present a new Salvation Army corps in Toronto has made to the Indian corps in the Southern Ontario Division.

On page nine we look back into Army history to note what Catherine Booth wrote nearly ninety years ago, yet how contemporary her wise words still are! Two decades less distant in time are the recollections of Mrs. Agnes Hunt on page ten.

Looking forward again, don't miss Jeremiah's comment on the New Year, on page three, and Mrs. Lieut.-Commissioner Larsson's lines about Swanky, which have a distinct bearing upon the weekly prayer subject in the adjoining column on page five.



Presentations at Six Nations (page 8)

## EDITORIAL:

# Now and Always

IF the end of the year finds us in a mood of reflection and anticipation, we might consider to what extent we are so held by nostalgia for the past and fears for the future that we have become negative about the present.

Christians see standards of decency, cherished for generations, joyfully jettisoned by a hedonistic society bent on self-gratification. They look on apprehensively as it seems to be heading for destruction like Ancient Rome. What is aptly named "the now generation" sees religious people as being more bothered about preserving the precepts of the past than they are in tackling the tragic conditions existing in the world today. Yet both sides need to plead guilty that they "compound for sins they are inclined to by damning those they have no mind to."

It is true that history has shown that when the Church has had power in its hands it has often taken its Founder's words "the poor always ye have with you" out of context and used them — in spirit, if not in words — to condone poverty, slavery and racism. But this is only part of the story. The Church has always had within its fold thousands of dedicated people who have tended lepers, befriended outcasts, nursed the sick and fed the hungry. It was not the atheists and humanists who gave us words like hospice, almshouse and sanctuary, the progenitors of state welfare today.

Christians may not be much in evidence in the protest marches and other demonstrations against what is being allowed to go on in Biafra and Vietnam, but that is where many of them already are. They have always been there, among the deprived and despairing. The practical, positive ministry began with Jesus Christ "who went about doing good." Concern for the sick and poor soon became a feature of the Early Church and every age has had its outstanding saints like St. Francis, and in our time people like Schweitzer and Leger.

Before "moratorium" becomes too tied up

with marches, speeches and protest banners waved before television cameras, let it be noted that the word means an act of delaying — and this is what Christians have been doing for centuries in face of a tide of hunger, disease and the depredations of those who make money out of human ignorance and folly.

Even so, the Christian must learn to search his own heart for signs of the evil against which he protests. And so must the non-Christian. War is evil. It brings untold misery and hardship. It also makes a few extremely wealthy and provides excitement for many others. So do booze, drugs and sexual licence, but that does not make them less evil. Christians who try to justify war, therefore — with its attendant brutality and dishonesty, are compromised in their condemnation of the permissive society, and vice versa.

But pot-and-kettle strictures get us nowhere. The hippies and the students do right to rivet our attention on "the now" — the perilously widening gap between the haves and the have-nots. They see the rat race clearly enough and they know that where money counts the weakest will suffer. So they are ready to contract out. How far are we Christians prepared to follow them?

The Church should be the spearhead in goading governments to give more generous aid. It should constantly remember that one quarter of the world's population (the portion with the Christian background) shares nine tenths of the world's income, its gold reserves, its scientific know-how. The other three quarters has only one twentieth of the world's wheat and one fifth of its protein.

Finally, to bring the picture of haves and have-nots nearer home: the Ecumenical Council of Canada says that 6.6 million Canadians are poor. Life expectancy in Canada is 71 years — except for the Indians and the Métis. They can expect to live 34 years.

International News Dispatch

## East Berlin Salvationists cross The Wall

REPENTANCE Day has been observed in Germany for some hundreds of years. Kept as a public holiday, it gives all who so desire an opportunity for religious worship. For Salvationists of Berlin's nine corps "Busstag, 1969" was an opportunity to greet their highly esteemed former Territorial Commander — Erik Wickberg — making his first visit (with Mrs. Wickberg) to Germany as General. In the elegant wood-panelled hall of the Ernst Reuter House (less than a mile from the Brandenberg Gate—and the Wall) three meetings were attended by larger-than-expected congregations: holiness in the morning, "joyful sounds" in the afternoon and, at night, salvation.

Men over sixty and women over sixty-five are allowed to cross the Wall from East Berlin once a year and stay for four weeks. Thus, there were those present in the meetings who were using this privilege (and wearing once more their uniforms for a short spell) to warm their hearts again in the old and beloved Salvation Army

fellowship — maybe for the last time. They and those who could not join them were affectionately remembered. In an afternoon mention of his boyhood days in the city the General slipped in an unpremeditated phrase the warmth of which made an instant emotional impact. "My dear Berliners" he said "I still belong to you!"

The General's messages in the devotional meetings, spoken in their own language, were accepted by the Berliners as plainly put challenges to holy living and a surrender to God's will. He emphasized that repentance was more than an outward act — it must be from within. The day yielded twenty-eight seekers.

A galaxy of speakers preceded the General's afternoon address, in which he vividly portrayed some of the manifold activities of the Army in the world of today, aptly illustrated by references to what he termed the "authentic Salvationist."

Dr. Stein, Senator for Arts and Science, declared that The Sal-

vation Army is the only one that should not be disarmed. Bishop Sharf (Evangelical Church) commended the Army for its out-thrusting evangelism. Greetings were expressed by Superintendent Eckstein, of the Alliance of Christian Churches, and a fiery, rousing speech was made by Professor Winterhagen (of Berlin University) in which he detailed some of the points of contact being made by The Salvation Army.

"As one Berliner to another" — these were the cordial terms on which Klaus Schütz (Governing Mayor of West Berlin) greeted General Wickberg on the previous evening. To indicate the high regard in which the city-state holds the Army, its International Leader had been invited to the Senate Chamber of the Berlin-Schöneberg Town Hall to sign the Golden Book of Berlin (an honour recently accorded to the Apollo 11 lunarnauts).

Sidney Williams, Colonel, Editor-in-Chief, I.H.Q.

# REHAB CENTRE

**What happens at The Salvation Army's rehabilitation centres? This article tells some of the story of Fort William's Centre.**

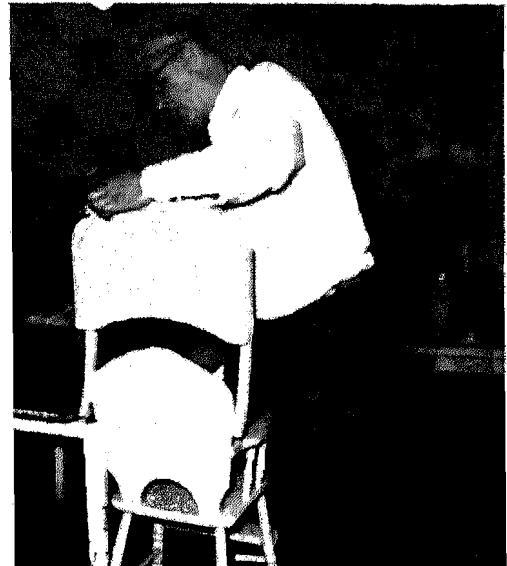
THE privilege of serving his fellow man, in whatever field he may be appointed, is the desire of the Salvation Army officer. Aux.-Captain and Mrs. Tom Campbell of the Men's Social Service Centre, Fort William, readily endorse this in their involvement with the homeless — unemployed — alcoholic — social misfit — prison inmate and all who seek aid spiritually.

The hostel accommodates the transient man, the welfare recipient, the working man with low income, the old age pensioner. During the past two-and-a-half years a rehabilitation unit has been created whereby men who sincerely want to make something of their lives can be encouraged to do so. Sheltered workshops have been made so that the rehab clients can be taught good work habits; can become creative again and then once more take their place in society.

## Potential suicide

For instance: A young man came to the hostel in a very distraught frame of mind — he wanted to commit suicide. He was admitted to the rehab programme, availed himself of the therapy provided and after some months made a decision for Christ. He has not only been sober for more than a year but is back working with the company who had previously let him go because of his drinking and bitter attitude.

From the Industrial farm to the rehab unit at Fort William Hostel comes the story of a very wonderful reclamation. A husky Scot, because of his drinking and wayward ways, ended in the care of the police. His wife and two boys, newcomers to Canada, unable to stand the strain, had to return to Scotland eventually. This was the situation that was faced positively by Captain Tom during one of his interviews at the farm. Scottie, tired of failure and missing his family, responded to the wooings of the Holy Spirit. A job was secured for him after his release. His wife was contacted and after



These photographs tell the story of several facets of work at the Port Arthur Men's Hostel and the Fort William Men's Social Service Centre. The top photos show (left) the electrical appliances department at the Fort William Centre and (right) the upholstering department at the same institution. The photo to the right shows men having dinner at the Port Arthur Hostel.



much correspondence there began a new courting through the mail. Today, this family is united — all attending a well-known corps in Glasgow — husband and wife in full uniform. Scottie is the Colour Sergeant and also plays in the corps band.

In November, a second family thrift store was opened to meet the need of the community. The mayor of Fort William presided at the opening and paid warm tribute to the very worthwhile contribution The Salvation Army was making in the city.

## What about those New Year resolutions?

WE greet with joy the glad new year,  
We hail its dawn without a fear,  
For Christ will guide us from above,  
And fill us with His perfect love;  
In fiercest war He'll give us rest,  
The more we do, the more we're blest.

The time draws near when all must meet  
To stand before God's judgement seat;  
Our days are swiftly flying past,  
The coming year may be our last;  
Then let us seek for greater power,  
And strike for victory every hour.

With Christ so near, we'll brave the foe;  
Our garments shall be white as snow;  
We will obtain more inward grace,  
And for lost souls the cross embrace;  
We'll use each talent He has given  
To lead them to our God and Heaven.

—Julia Peacock

## For Sinners only!

STRANGE thoughts come out of bloody wars where human life is snuffed out by a slug of lead which smashes a gaping hole in living flesh. Even though the ending of human life is not the most terrible of tragedies, its occurrence is close enough to us for us to feel and experience the distaste and futility of it.

A recent news report carried a short item which was pregnant with irony. The report mentioned that in the war between Israel and the Arab nations an Israeli soldier had been killed at the very spot where, according to tradition, Christ was born. In our present pinpoint of human history a man's red blood congealed in death at the place where the Son of God split the Bethlehem night air with the squalling of the new-born baby.

In this week between Christmas and New Year I just can't help thinking of the sad, sad irony of it all. Violent war where the Prince of Peace was born. Death where His life began.

Quite frankly, do you think about these matters very much? Is your heart sometimes gripped by a fear so great that you cannot contain it and you try to stifle it in any way possible? Most thoughtful and concerned people today know that world affairs are in a bad way, and yet they feel powerless to do anything about the situation.

I've said before, and I'll say it again, that society is only as good as the people in it. If your heart and life are full of greed, anger, filthiness and things like that then you cannot really expect the world to be any better.

The cure, and believe me it's the only cure, is Jesus Christ the Saviour. I know this is true, and so do many others. Why don't you try God's way? With Him, 1970 won't go too far wrong.

—JEREMIAH

## ANY PROBLEMS?

Any reader wishing to accept Jesus Christ as Lord and Saviour, or desiring help on any moral or spiritual problem, is invited to speak to the next uniformed Salvationist he may meet, or write to: The Salvation Army, 20 Albert Street, Toronto 102, Ontario.

# Glory and Doom

## chapter 14: 1-20

THE portrait of the beast in chapter 13 is ugly but not fantastic; there is a credible realism about this monster of evil. He demands worship to stifle his insecurity; he storms and rages because he knows his day is brief; he is intolerant of anything good because he knows he cannot successfully compete with it. In every age, evil is always like this.

Christ's witnesses are not intimidated. With quiet courage they go on with their work and, as we noted in our comments on chapter 11, John foresees that many of them will suffer for their faith. These loyal Christians must choose: bow to the beast or die (13: 15).

Faced with these stark alternatives, and pressured by the economic monopoly of the Antichrist (13: 17), it might appear that eventually the whole Church must be martyred. John probably expects us to understand that his *all* here is not absolutely inclusive; however, as it is not in 13: 3 (when he says that *all the world wondered after the beast*, he takes it for granted that we will understand he is excluding Christians).

If every last believer is killed, how then would some be alive and remain until Christ's coming (1 Thess. 4: 15)?

It cannot be said that Revelation foretells at any point that the earth will be utterly denuded of righteous souls before the End. But John is concerned with the martyrs and often is writing particularly to forearm them for their ordeal. As a pastor, he wants to get his flock ready for sacrifice if that becomes necessary. Whether the believer must die for Christ or not, he should be ready to do so — to adapt Lenin's phrase, he must be a "dead man on furlough." John writes to nerve us for utter self-surrender.

This chapter sets out two prospects. We see the redeemed in the presence of the throne of God, secure in eternal bliss. Then, by terrible contrast, we see the doom of civilization, the fate of the wicked.

### The redeemed in glory (vs. 1-5)

This first vision is one of reassurance for a struggling church. The sermon on the Mount claims that rejoicing in persecution is possible, sustained by a prospect of future reward (Matthew 5: 11, 12). Recurrently, John's visions encourage believers with fore-

views of ultimate glory, and each time a bit more detail is added to the picture.

Thus, in chapter seven we saw 144,000 sealed. Now we learn that the seal is the name of the Father in their foreheads, i.e. God's nature stamped on their thoughts (compare the promise to overcomers in Philadelphia, 3: 12). The whole company were marked out as servants; now they are all safe in heaven, a witness to God's power to keep.

Their enumeration by tribes (7: 4-8) was like a military roll call (compare 1 Chronicles 4 to 7). The army of the Lord takes up its battle stations and, even while engaged in its valiant fight for victory, John hears the harps and singers who celebrate the certain triumph.

Him at the marriage supper of the Lamb (14: 4-6).

### Gospel and judgement (vs. 6-12)

An episode follows in which a series of angels is featured. The first (v. 6) calls the world to worship; his message is *the everlasting gospel*. Some will wonder what good news may be found in an announcement of judgement, but this passage may be compared with the twelfth chapter of John's Gospel.

Jesus said that His cross would be the judgement of Satan and of this world, and for those who accept Christ this is good news indeed. The gospel does not change; it is rooted in the changeless purpose of God and, even as the End approaches, an opportunity is ex-

one of grain (vs. 14-16) and one of grapes (vs. 17-20). Both are used regularly as symbols of divine judgement in the Old Testament; Joel, for example said that both field and vine must be reaped because wickedness was great.

The harvest is a natural symbol of judgement, for when a field is reaped the good is kept and the useless is flung away. It is then that *by their fruits ye shall know them*. Preston and Hanson (Torch Commentary) comment: "Good must go on producing good, and evil, evil, till both have become perfectly obvious — and that becoming obvious is called the judgement."

From the fact that angels are involved in the harvesting, and because one of them is like the *Son of man*, some have seen a parallel here with Jesus' parable of the tares (Matt. 13: 37-43).

The winepress, too, is a fitting picture of judgement. William Barclay explains:

In Palestine the winepress consisted of an upper and a lower trough connected by a channel. The troughs might be hollowed out in the rock or they might be built of brick. The grapes were put into the upper trough which was on a slightly higher level. They were then trampled with the feet, and so the juice was pressed out. The juice then flowed down the connecting channel and was collected in the lower trough.

Old Testament writers spoke of God treading on His enemies in just this way, trampling them in His fury (Lam. 1: 15, Isaiah 63: 3). Revelation here is endorsing that view. The awful picture of a river of blood sixteen hundred furlongs long, deep as the horses' bridles, is one of those from Revelation which so many moderns find repugnant, one which some thinkers and teachers are inclined to repudiate. Perhaps it is because we are losing a sense of the wickedness of sin and the justice of God. Thomas Jefferson once said "I tremble for my country when I reflect that God is just."



# Revelation (26)

## by Major Edward Read

tended to lost men to be saved.

The second angel (v. 8) announces the everlasting doom of the lost. *Fire and brimstone* are not literal, but are traditional symbols of destruction, dating back to the fate of Sodom and Gomorrah (Gen. 19: 24, 25). The doctrine of hell is not popular, but we cannot avoid it simply because we do not like it. It should be remembered, however, that the Bible makes clear that the torments of the finally impenitent are self-imposed and self-perpetuated; they definitely do not express the vindictiveness of a Deity who delights to see men suffer.

Remember, too, that John is not writing to scare pagans; he is writing to fortify Christians. The beast had set before them alarming alternatives: "Bow or die." But John says that God has His alternatives: "Refuse the beast and suffer physical death" or "Reject Christ and suffer eternal death." It is an echo of the urgent teaching of Jesus (Matt. 10: 28).

### Harvest of the earth (vs. 13-20)

The final four angels of this series appear. The command to *thrust in thy sickle* is heard twice, and two harvests are gathered,



A BLIND minister who used to announce his text and give his complete message from memory was the author of the well-known song *Sweet hour of prayer*. This man could also quote extensive passages from the Psalms, many of the Prophecies and from most of the New Testament.

In 1842, while talking with the Rev. Thomas Salmon, a fellow clergyman in Warwickshire, England, William Walford recited all the verses of this song and his friend recorded them. When on a visit to the United States, Salmon had the poem published in the *New York Observer*.

Walford was describing his own experience as he wrote:

*Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
And bids me at my Father's throne  
Make all my wants and wishes known;  
In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's snare  
By thy return, sweet hour of prayer.*  
*Sweet hour of prayer, sweet hour of prayer,  
Thy wings shall my petition bear  
To Him whose truth and faithfulness  
Engage the waiting soul to bless;  
And since He bids me seek His face,  
Believe His word, and trust His grace,  
I'll cast on Him my every care  
And wait for thee, sweet hour of prayer.*  
*Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share,  
Till from Mount Pisgah's lofty height  
I view my home, and at the sight  
Put off this robe of flesh, and rise  
To gain the everlasting prize,  
And realize for ever there  
The fruits of the sweet hour of prayer.*

What message does this song have for us today? In the first verse we can see the call to prayer. God's people can be brought into close fellowship with Him through prayer.

When God calls us from this world of care, it is to bring us into close harmony and fellowship with Him. It's up to us to hear and answer that call. Sometimes we hear God calling us but we aren't always willing, or always prepared, to leave our friends and relinquish our time to devote ourselves to God for a period of prayer.

How necessary our prayer life

## Sweet hour of prayer

by Captain Harland Marshall

Fort William, Ont.

is to us, though! We need to set aside a definite time each day to commune with the Master: to bring all problems and anxieties to Him—our hopes and aspirations, discussing these with Him in prayer. We'll find much relief in our own souls in time of distress and grief by talking it over with Jesus. Matthew 7: 7 says *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

The second verse reminds us of blessing through prayer. Jesus declares, as recorded in John 16: 24, *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

When the author in this verse says "I'll cast on Him my every care" he echoes the cry of the Apostle Peter in 1 Peter 5: 7 *Casting all your care upon him: for he careth for you.*

Have you ever felt down-in-the-dumps—discouraged—perturbed—frustrated—all because of something that hasn't been going the way you think it

should? It may have been at work, at home, at school, at the office or the corps. Then, suddenly, at the end of your rope you sat down beside someone—a friend, your husband or wife—and unloaded this burden. What an immediate sense of relief was experienced at that very moment!

This also occurs when we share these problems with Jesus. We find immediate relief in our hearts.

However, we must learn to talk to God as though He were sitting opposite us on a chair, giving Him the chance to say a few words. Then we shall experience blessing through prayer.

We see the fruits of prayer in verse three of this song. It is said that "prayer changes things" but, as Christians, we find ourselves changed—our ways, our nature, our actions—through the power of the Holy Spirit. Thus the fruits of prayer begin to be seen outwardly as God works within us.

The fruits of the Spirit, mentioned in Galatians 5: 22, should be the evidence of the Christ-like life.

Mount Pisgah, mentioned in this song, is part of a high mountain range on the east of Jordan opposite Jericho from which Moses viewed the Promised Land. In a spiritual sense, the author suggests he is ready to leave the world and receive "the everlasting prize." This refers to "the crown of glory" the faithful shall gain when life is over.

Although handicapped by his blindness, William Walford has given much insight into prayer. His poem shows the urgent need of each Christian to meet the Lord in meditation, communion and fellowship which results in blessings and change within the human life.

### WEEKLY PRAYER SUBJECT

Those who rightly or wrongly feel unappreciated at home or at work.

**PRAYER:** We thank Thee, Heavenly Father, for Jesus Christ, who finished His work for Thee on earth with no thought of glory save that He had with Thee. Turn the thoughts of self-pitying men and women away from their own shadows and upwards toward Thee.

### Swanky

**SWANKY REALLY IS A PEST, MASTER.**  
He makes me sick when he takes over;  
Boasting, boasting, embroidering . . .  
What he is,  
What he's done,  
What he's going to do.  
Uschi I'm disgusted with him.

Of course, I know why he does it.  
Even a child has that much psychology.  
He does it because he feels inferior.

But why should he feel inferior,  
Just because he isn't like someone else?

Lord, if Swanky would only be himself,  
His very ordinary but his best self,  
All would be well.

You have made us all different,  
Because You want it that way, Lord.  
We don't need to eat our hearts out  
Because we can't sing like A,  
Or write like B  
Or talk like C.

I'm always telling Swanky this,  
And basically I think he understands,  
But he forgets, Master. And then he starts to brag.  
Please forgive him, Lord.  
He's not a bad fellow at heart,  
But I find it a bit trying at times to co-exist with him.

FLORA LARSSON

# Bermuda Congress led by the Chief Secretary



ABOVE: L.O.M. certificates of appreciation were presented during the Bermuda Congress. Photo shows (l. to r.): Mrs. Brigadier Stanley Jackson, Mrs. Colonel Geoffrey Dalziel, Mrs. T. Symonds, Hamilton (fifteen years), Mrs. M. Simmons, Somerset (twenty years), Mrs. A. Tucker, White Hill (twenty years), Miss M. Bean, Hamilton (fifteen years). LEFT: Congress leaders visited the Hamilton primary department.

WITH the weekend's Congress meetings, visits to various corps and groups together with news-media interviews, the Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel had a busy time during their visit to Bermuda.

The first visit Colonel and Mrs. Dalziel made was to White Hill Corps (Envoy and Mrs. F. Van Tull) where there was a dedication ceremony for the new officers' quarters. The Divisional Commander for Bermuda (Brigadier Stanley Jackson) expressed appreciation to those who had given time and money to the project.

Mr. M. A. Gibbons, chairman of the Advisory Board Building Committee, gave a resumé of

property work on Army buildings in the islands. Mr. Walter Brangman, the architect, presented the key to the Chief Secretary who officially opened the quarters.

The Congress welcome banquet was held in the Bermudiana Hotel. Words of greeting were expressed by Corps Sergeant-Major Mrs. J. Dill and Bandsman Leon Jones contributed a vocal solo. Both Colonel and Mrs. Dalziel addressed those present.

Saturday evening took the form of a youth rally with participation by the Congress youth band and singing company. The Hamilton Primary Department, St. Georges' Corps Cadet Brigade and the Congress Combo contributed items. Guides and scouts

from Cedar Hill and White Hill participated. The evening concluded with a tableau *What is in thy hand?* presented by young people from Somerset.

Scheduled open-air meetings and a march of witness had to be cancelled Sunday morning due to rain so the early morning prayer meeting was extended. The Congress band and chorus were featured in the holiness meeting which followed. Corps Cadet Sergeant Stephen Daniels and Brother Bradford Simmons spoke on God's work within their own lives. A vocal solo was contributed by Envoy O. Furbert.

In his message, Colonel Dalziel unfolded the truths of holiness teaching and there was a response to the invitation to make public decisions for Christ at the Mercy Seat.

A capacity crowd gathered for the afternoon rally at Wesley Methodist Church at which the Governor of Bermuda, the Rt. Hon. Lord Martonmere, P.C., K.C.M.G., presided. Musical items were provided by the Wesley Methodist Choir, the Salvation Teen Tones, the Congress band and chorus together with vocal solos by Mrs. Ismay Philip.

In his message, Colonel Dalziel stressed Calvary and Pentecost as related to Christian living today. Other special guests for the occasion included Mr. Dudley Butterfield, Advisory Board Chairman, Mr. M. A. Gibbons, Vice-Chairman, the Rev. J. A. Berridge of the host church, the Venerable Jack Cattell, Archdeacon of Bermuda, and the Rev. J. Collom, president of the ministerial association.

Six open-air meetings and a march of witness were held prior to the evening gathering. Participants in the indoor meeting included Brother Horace Weller, giving an up-to-date witness of God's work in his life, and Corps Sergeant-Major James Paynter,

who sang just before Colonel Dalziel's message.

A number of seekers were registered at the Mercy Seat at the conclusion of the meeting.

Members of the league of mercy and officers gathered at a supper meeting on the Wednesday at Cedar Hill. Mrs. Colonel Dalziel, as Territorial League of Mercy Secretary, commended the fine service given by those present as evidenced by the year's report. L.O.M. certificates of appreciation were presented to Mrs. M. Simmons of Somerset for twenty years, Mrs. A. Tucker of White Hill for twenty years and to Miss M. Bean and Mrs. T. Symonds of Hamilton Citadel — both for fifteen years.

Four new league of mercy members were commissioned by Mrs. Colonel Dalziel, who brought the message for the evening.

A Congress "after-glow" meeting was held at St. Georges Corps with a capacity crowd in attendance. The Congress band and St. Georges vocal group brought musical contributions. A number of people knelt at the Mercy Seat at the conclusion of the Colonel's message.

During their stay, Colonel and Mrs. Dalziel visited Salvation Army properties and conducted officers' councils, one session including local officers. The Chief Secretary addressed the Hamilton Rotary Club, five hundred secondary school students at the Berkeley Institute and numerous other groups.

## Gideons change policy

A CHANGE of policy is noted by the Gideons International, that staunchly evangelical and interdenominational association of Christian laymen which puts copies of the Bible in hotels, motels, hospitals, penal institutions and schools.

Up to the present they have kept to the Authorized (or King James) Version. At the beginning of this year the American branch broke the tradition and offered a modern translation, the Berkeley Version, to those institutions which preferred a contemporary translation. The sober black cover also appears to be on the way out. Gideon Bibles in future will appear in colours of bitter-sweet, beige, olive green and brown.

A SECOND outlet for the Fort William Men's Social Service Centre, Ont., was officially opened recently. The new family thrift store is located in Westfort and already its volume of business is equal to that of the larger store in the downtown district.

The new store was completely renovated by the men on the rehabilitation programme at the centre under the direction of the Administrator, Aux.-Captain Thomas Campbell. The centre itself features services associated with its larger counterparts in other cities such as sorting, balancing, furniture repair, appliance division and so on.

Officiating at the opening ceremony were Mayor Ernest Reed of Fort William, Mrs. Reed, the Divisional Commander for Manitoba and North-West Ontario Division (Lieut.-Colonel Basil Meakings) and Mrs. Meakings, Mr. Basil Smith, Chairman of the Advisory Board together with several members of the Advisory Board and officers from the corps and institutions in the area.

The Fort William Corps Band provided musical support. After the Mayor cut the ribbon and officially opened the building, guests were served tea and refreshments.



Participants during the opening of Fort William's new thrift store were (l. to r.): the Divisional Commander (Lieut.-Colonel Basil Meakings), Mayor E. Reed and Auxiliary-Captain Thomas Campbell.

# Seventy-sixth anniversary for Clarenville Corps

THE seventy-sixth anniversary of the Clarenville Corps, Nfld. (Captain and Mrs. Maxwell Feener) was held recently with Captain and Mrs. David Hiscock of Robert's Arm as guest speakers.

During the holiness meeting junior soldiers renewed their pledges and Mrs. Captain Hiscock brought the message. Thirteen senior soldiers were sworn-in during the salvation meeting, including a young married couple recently converted. Following Captain Hiscock's message there were many seekers.

A citizen's rally held during the afternoon was attended by members of the I.O.O.F., L.O.B.A., cubs and brownies. Greetings were brought by the Rev. W. Hammond of St. Mary's Church and programme chairman was Mr. George Martin.

The anniversary cake was cut during a Monday evening banquet as a climax to the weekend. Eighty-seven-year-old Uncle Absalom King cut the cake, with David Balsom extinguishing the candles.

RIGHT: Senior soldiers were sworn-in. BELOW: Participants were (l. to r.): Captain Maxwell Feener, Mrs. Captain Feener, Mr. Absalom King, Captain David Hiscock, David Balsom, Mrs. Captain Hiscock.



## Walkathon

WITH temperatures hovering in the low twenties and three inches of new-fallen snow on the ground, approximately one hundred young people from Picton, Ont. (Captain and Mrs. Raymond Piercy), set out on an eighteen-mile walkathon. \$1,700 was raised by the venture.

The project was to raise money

for new uniforms for the Picton Young People's Singing Company and to assist the Kinsmen Club of Picton in erecting an additional cottage at the Mid-Ontario divisional camp at Roblin Lake.

One of the participants was Higher Grade Corps Cadet Paul Cory. He ran the full distance in two and a half hours. Paul is a noted long distance runner and is among the top ten fastest runners in Canada.

## Galt corps cadet weekend

FOR the corps cadet weekend at Galt, Ont. (Major and Mrs. Ivan Robinson), the young people actively participated in each phase of the schedule from presenting a musical programme to door-to-door contact with the people in the surrounding area. The climactic conclusion of the weekend was the sight of over thirty people kneeling at the Mercy Seat, making public decisions for Christ.

The weekend commenced with a youth musical programme, presented by the youth band, singing company and corps cadet brigade. Members of the twenty-strong brigade were involved in the two musical sections so the solo items during the evening were presented by corps cadets. A euphonium solo, cornet trio together with a baritone solo by Corps Cadet Kay Ketteringham during which she sang one verse of the song chosen, were features of the programme. Special guest for the weekend was the Assistant Field Secretary (Major Margaret Green) who chaired the programme.

The corps cadets assisted the Major during the Sunday meetings. In the afternoon they had a buzz session with their guest

leader which concluded with a prayer meeting. Many of the young people had parents who did not know Christ as Saviour and so they prayed for them by name. That night, many of these prayers were answered when some of their parents were among those at the Mercy Seat.

After supper together, the corps cadets attended an open-air meeting during which door-to-door contact was made with approximately two hundred people in the area.

## Reception



In the salvation meeting, the young people presented the short drama *Gate Ajar* following which over thirty people made their way to the Mercy Seat seeking God in a particular way.

—Mary French



Galt's Corps Cadet Brigade is seen with the corps officers, Major and Mrs. Ivan Robinson, and Major Margaret Green.

## PROMOTED TO GLORY

## Lay preacher joined the S.A.

A LAY preacher in the Wesleyan Methodist Chapel in Barnsley, Yorks., Brother Robert Chapman, decided to join The Salvation Army in 1913 after his son, now Brigadier Harold Chapman (R), became a soldier. The following year the family came to Canada.

After the first few years on a farm in Manitoba, Brother Chapman moved to Winnipeg where he soldiered at North Winnipeg Corps for a number of years. Then he was transferred to Vancouver by his firm and linked up with the Mount Pleasant Corps.

All through the years he maintained his Christian witness. During the latter part of his life, Brother Chapman attended the South Burnaby Corps, B.C.

He is survived by a daughter, Mrs. Eunice Vahl of Burnaby, and two sons, John of Burnaby and Brigadier Harold of Toronto. The funeral service was conducted by Captain Wesley Wiseman.

The Hon. W. Ross MacDonald, Lieut.-Governor of Ontario, along with Mayor and Mrs. Richard Beckett of Brantford greeted Captain and Mrs. Harding Beckett during a recent reception held by the Lieut.-Governor.

# "...let us help one another"

A heart-warming report of one new corps which helped another



LEFT: Bandmaster Humphrey talks with David Jamieson (left) and Dan Garlow of the Six Nations Corps. BELOW: Standing with new instruments are Major Arthur Shadgett, Bandmaster Humphrey, C.S.M. Doxtater, Captain Gary Venables.



ON a wet, cold November evening, a large yellow school bus and several cars loomed through the darkness. They rumbled along the road of the Six Nations Grand River Reserve and ground to a halt in front of the new Salvation Army building. The doors burst open and over sixty enthusiastic men and women, clad in uniforms marked "Bloor Central," invaded the building. The musicians had arrived.

Several remained outside and cast longing glances into the fog, in the direction from whence they had come. Finally two pairs of headlights pierced the darkness and the station wagons bearing the instruments pulled into the parking lot.

The programme started almost immediately with a rousing march from the band. Major Arthur Shadgett, the Commanding Officer of the Bloor Central Corps, chaired the programme which moved along quite quickly. The audience soon forgot the cold, unfriendly weather outside and were caught up with the

spirit of Salvationism engendered by the musical aggregations.

About mid-way through the programme, Major Shadgett called forward Bandmaster Humphrey, from Bloor Central, Captain Gary Venables (Commanding officer of Six Nations Corps) and C.S.M. George Doxtater. Bandmaster Humphrey then made a presentation of ten instruments to the Six Nations Young People's Band. A moving response to this gesture was made by C.S.M. Doxtater, who promised that the instruments would be put to use almost immediately.

A fitting climax to the evening was a time of fellowship over coffee and cookies in the junior hall.

And so, in almost storybook fashion, the two youngest corps in the vast Canadian Territory met and were united in the love of Christ, the older of the two displaying true Christian spirit by sharing her good fortune with her younger sister.

The tail-lights of Bloor Central Corps' big yellow bus faded into the fog, but its occupants had left part of themselves behind—more than instruments and the memory of a fine musical presentation—they left the influence of God-directed Salvationists.



## Magnificent contribution

Brigadier and Mrs. John Matthews enter retirement

Following their marriage Brigadier and Mrs. Matthews continued service as corps officers in Ontario until they were appointed to Halifax Citadel, N.S. Three years followed at Kingston, Ont., and a similar period at Winnipeg Citadel.

In 1953, Brigadier Matthews was appointed the Superintendent

of the Fort William Hostel and Industrial Centre. So commenced the sixteen years spent in the Men's Social Service Department. They served at the Montreal Hostel, the Winnipeg Men's Social Service Centre and finally, in 1964, Brigadier Matthews was appointed Administrator of the Montreal Men's Social Service Centre.

Between them, Brigadier and Mrs. Matthews have served eighty-seven years as Salvation Army officers. Concerning their work, the Men's Social Service Secretary (Colonel Ernest Fitch) writes "They have made a magnificent contribution during the long years of their active service. In each appointment they have initiated projects resulting in the upgrading of facilities and programme."

A retirement dinner was held at the Montreal Men's Social Service Centre in honour of Brigadier and Mrs. Matthews to which officers of the city, members of the St. George Kiwanis

Club and other friends were invited. On this occasion Colonel Ernest Fitch presented them with their retirement certificate.

A retirement salute took place

at the Centre on the Sunday morning and at Montreal Citadel Sunday evening when a time of fellowship was held following the salvation meeting.

Brigadier and Mrs. Matthews have one daughter, Maxine.

## National Congress of Women TORONTO

April 15 - 19, 1970

THURSDAY, APRIL 16th, MASSEY HALL

Provincial salute to international guest and children from Hong Kong.

FRIDAY, APRIL 17th, MASSEY HALL

Council sessions.

SATURDAY, APRIL 18th, C.N.E. COLISEUM BUILDING

Afternoon: Exhibition of handicraft and sale of work.  
Evening: Public rally with world emphasis.  
Featuring: \* International guest speaker.  
\* Children's choir from Hong Kong.  
\* Canadian Staff Band.

(All events on Saturday are open to the public.)

SUNDAY, APRIL 19th

Morning — BRAMWELL BOOTH TEMPLE; for all out of town delegates.

Afternoon — MASSEY HALL; Civic rally with prominent invited guests.

Featuring — International guest speaker, children's choir from Hong Kong.

Night — MASSEY HALL; private meeting for all delegates attending Congress.

When a man enters into the experience of holiness he does indeed see God. God shows Himself in everything, for the man's mind is no longer clouded by impurity. He sees God in people, in happenings, in history. God is real to him. He sees His power and love in the world. There is no other way to see God, only through the purity of heart. Here is happiness indeed.

Herbert A. Lord

# The meaning of Salvation Army soldiership

CHRIST'S soldiers must be imbued with the spirit of the war.

Love to the King and concern for His interests must be the master passion of the soul. Without this, all outward effort, even that which springs from a sense of duty, will fail. The hardship and suffering involved in spiritual warfare is too great for any motive but that of love. The glory of Christ must be engraven on the heart of every faithful soldier of Christ. It must be the all-subduing passion of his life to bring the reign of Jesus Christ over the hearts and souls of men. A little child who has this spirit will subjugate others to his King, while the most talented and learned and active, without it, will accomplish comparatively little. If the hearts of the Christians of this generation were inspired with this spirit, and set on winning the world for God, we should soon see nations shaken to their centre, and millions of souls translated into the Kingdom.

## No neutrals

Soldiers of Christ must be thoroughly committed to God's side; there can be no neutrals in this warfare. When a soldier enlists he ceases to be his own property, becoming the property of his country, going where he is sent, standing at any post to which he is assigned. He gives up the ways and comforts of civilians, and goes forth with his life in his hand, in obedience to the will of his leaders.

Someone may ask "But we cannot all be ministers, or missionaries, or officers in The Salvation Army; must we not attend to the avocations of this life, and work for the bread that perisheth for ourselves and our families?" Certainly, but the great end in all we do must be the promotion of the Kingdom. A man may work in order that he may eat, but he must eat to live, not to himself or for the promotion of his own purposes, but for his King, and for the advancement of His interest. If his heart is really set on this, he will, when work is done, gladly lay aside his implements of husbandry or handicraft for the sword of the Spirit, and for the conflict with ignorance, vice and misery. Instead of spending his evenings in ease and self-indulgence, he will betake himself to the streets or other places of resort for the people, and will spend what would

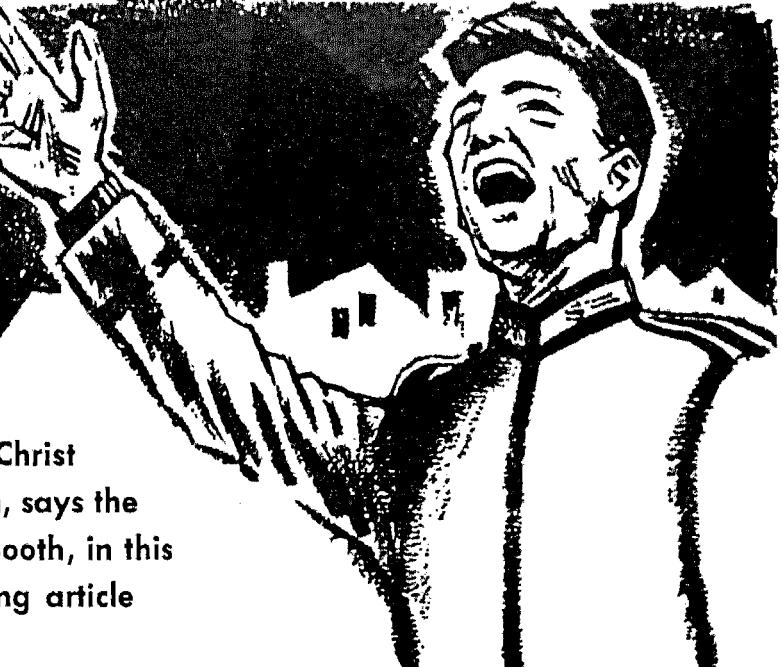
**The true soldier of Jesus Christ must be a changed person, says the Army Mother, Catherine Booth, in this up-to-date and challenging article**

have been his leisure hours in pressing on them the claims of God and of His truth. There will be no running away, no forsaking the cross, no shrinking from the hard places of the field; but a determined pushing of the battle to the gate, even amid weariness, opposition, and sometimes in the face of dire defeat.

I ask, was it a devotion any less than this which actuated the martyrs and confessors of old? Have I depicted an abandonment greater than that which they understood to be their duty and privilege? If they might have drawn back, why did they persevere, many of them through long years of conflict and persecution, culminating in stripes, imprisonment and death? It is evident that they understood fidelity to Christ to involve the most perfect self-abandonment, in life and in death.

## Study tactics

Christ's soldiers must understand the tactics of war. In order to do this, they must make a subject of earnest and prayerful study how to make the most of



their time, talents, money, or any other resources which God may have placed at their command for the advancement of the Kingdom. They must think and scheme how best to attack the enemy. Only think of the time, trouble, skill and money that are expended by great killing armies in planning for stratagems and manoeuvres.

Think of the time and trouble that must have been expended in becoming familiar with a foreign country, and compare this with the haphazard, rule-of-thumb kind of way in which spiritual warfare is for the most part conducted. Think of the undigested schemes and abortive plans, throwing away both labour and money, embarked in by professed Christian soldiers who have never, in their lives, spent a day's anxious prayer over them.

Is it not time that the professed children of light should learn, as the great Captain of our salvation exhorted them, wisdom by contrast with the children of darkness?

Where is the zeal of the Christians of this generation for the

Lord of hosts? How much do they care about His reign over the hearts of their fellow men? What is their appreciation of the present and eternal benefits embraced in His salvation; or what is their estimate of the "crown of life" which He promises to give to every one of His conquering soldiers?

## Faith in victory

Soldiers of Christ must believe in victory. Faith in victory is an indispensable condition to successful warfare of any kind. It is universally recognized by generals of killing armies that if the enthusiasm of expected conquest be destroyed, and their troops imbued with fear and doubt as to the ultimate result, defeat is all but certain. This is equally true with respect to spiritual warfare, hence the repeated and comprehensive assurance and promises of victory from the great Captain of our salvation.

The true soldier of Christ, who has the spirit of the war and who is abandoned to its interests, has in his soul an earnest of coming victory. He knows it is only a question of time, and time is nothing to love. The faithful soldier knows that he shall win, and that his King will ultimately reign, not only over a few, but over all the kingdoms of this earth, and that He must reign till He has put all enemies under His feet.

This faith inspires him to endure hardships and to suffer loss, to hold on. He never thinks of turning his back to the foe. He never thinks of withdrawing from the thick of the fight. He goes on through perils by land, by sea, by his own countrymen, by the heathen, by false brethren at home and abroad. He looks onward through the dark clouds to the proud moment when the King will say "Well done, good and faithful servant!" He listens, and above the din of earthly conflict he hears the words "Be thou faithful unto death, and I will give thee a crown of life."

## The Lady in Green

Another excerpt from "The Captain's Diary"

**T**HIS was the day the Captain met the lady in green, Mrs. M. She was tall and bewitching, dressed in green. In her youth she had won a public speaking contest and then took a trip to Australia on a speaking tour. When she returned, she married. From then on her life was unhappy. Her husband felt that she was more interested in a career than in a home. She had several children. One she kept and the others were "put out to board." It looks as if very soon Mrs. M. will be ready to go to the hospital again, but she cannot realize this and talks about getting a teaching job. She has contacted many prominent citi-

zens in her effort to get employment and to solicit their help with her many problems.

Certainly in conversation she is very confused and she also has inappropriate moods. When she should be glad, she is sad and vice versa.

What to do to really help a person in this state is a matter often under consideration by the Captain. It is quite evident that Mrs. M. cannot follow through any plan. She is taking up a lot of time of busy people. Just the same, thinks the Captain, the woman must be helped. So the rest of the day was spent in getting a room and medical care for Mrs. M.

## Nancy Dickybird and such

Veteran Salvationist recalls early-day trophies of grace

RECENT serial stories appearing in *The War Cry* have held more than passing interest for one Salvationist living in Toronto. Sister Mrs. Agnes Hunt of the Mount Dennis Corps recalls personal contact with Orange Harriet, whose story was recently published in its pages. She was a frequent visitor to the home of Mrs. Hunt's parents, who were early-day Salvationists at Dalton-in-Furness, England. She recalls that many of these converts spent much time "specializing" at corps, recounting the details of their conversion experience. Mrs. Hunt remembers how Orange Harriet was so emotionally moved when speaking of the change which took place in her life that tears would continually flow down her cheeks. This inevitably resulted in most of the congregation following suit!

Other early-day converts (or, as they were termed in those days, "trophies of grace") to visit their home included Nancy Dickybird, a notorious person who spent more time in prison than out before her miraculous change of life; Rosie Bannister, another whose life underwent a tremendous change, and whose memory is still revered in Burnley, her picture occupying a place of honour in the town's museum and art gallery along with other notable citizens; and Blind Mark Sanders, the song-writer.

Mrs. Hunt is a member of the Pickthall family, who were well-known Salvationists in the Furness district of Lancashire, England. She was dedicated to God in the Army in 1888. Her mother was featured during the Army's centennial year in the pages of

*The War Cry*, as one whose life made a tremendous impact on the town in which she lived, and at whose death all business ceased as the *coupe* moved along the streets. At the age of eighteen, in 1907, Mrs. Hunt entered the old Clapton Training Garrison. She was the youngest (or, as she terms it "the baby") of that session of officer-cadets, who numbered several hundreds; she proudly claims that this was one of the best sessions, and produced many fine officers. Colonel Mary Bramwell Booth (Mrs. Hunt points out that this is her correct name) who, following her recent passing, was also featured in *The War Cry*, was a cadet in this session, and Mrs. Hunt recalls her as being a lovely, sweet-natured girl.

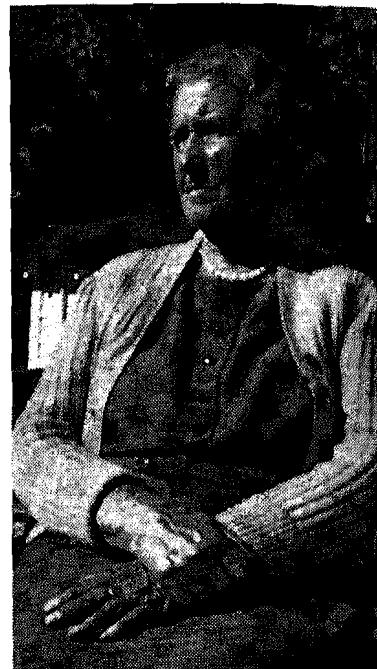
During these early years of the century, Mrs. Hunt came into contact with many of the early officers and pioneers of the Army, and in speaking of them the shadowy figures which they may appear to the present generation again become persons of flesh and blood. During a period of officer-ship Mrs. Hunt participated in two of the Founder's motorcades. During an appointment at Evesham, the father of Major Norman Bearcroft, the Territorial Music Secretary, left that corps to enter training.

Mrs. Hunt is probably one of a diminishing number of Salvationists who participated in open-air meetings "on the move"—in order to circumvent the local by-laws introduced expressly for the purpose of restricting this part of the Army's ministry. The Salvationists slowly moved around in a circle, as they were safe from

arrest while in motion. Few people today can also claim to have participated in a meeting outside a jail in which the Divisional Commander was imprisoned, due to his stand for the rights and privileges which are today taken so lightly by Salvationists.

In recalling those early days, it is evident that the memories of the pioneer Salvationists are sacred, and although there may be some sadness in the fact that her home corps no longer exists, Mrs. Hunt staunchly maintains that it isn't because of desertion, but rather because of migration from the area and other reasons. She points out that the work of the corps is being carried on in dozens of Army corps around the world by the descendants of those comrades. The Dockray family of Kitchener, Ont., is one example of a family with their roots in the same corps.

Mrs. Hunt came to Canada with members of her family in 1952, following many years of service at Nelson, England, where she eventually settled and married. She was a soldier at Earls-



Mrs. Agnes Hunt

court for some years, eventually transferring to Mount Dennis. Although indifferent health has confined her to home for the past two years, she maintains a lively interest in the Army world. She is a regular reader of *The War Cry* and other Army periodicals. She maintains links with the corps through her family.

Her recollections of the Army's  
(Continued on page 14)

### Lakehead Advisory Board

A GROUP of public-spirited men in the old cities of Port Arthur and Fort William interested themselves in various Salvation Army activities and needs long before a public relations office was established at Thunder Bay. The earliest minutes available are dated Friday, May 20th, 1956, and record consideration given to requirements to the kitchen of the Fort William hostel.

The public relations office was opened in 1959 and the first Public Relations Officer appointed for northwestern Ontario was Major Jack Barr, now the Public Relations Officer in London, Ontario. At that time, the advisory boards of Fort William and Port Arthur were united and the first chairman of the amalgamated board was the late Mr. J. E. Crawford.

Accomplishments of the board to date include renovations and utilities for the Port Arthur and Fort William hostels, the opening of a home for unmarried mothers in Fort William and the erection of a new hall for Port Arthur Corps.

The board continues to render outstanding service in the involvement of The Salvation Army in the Lakehead area. The board also has guided the development of the Red Shield Appeal in the northwestern Ontario region from its original realization of \$21,000.00 to the present \$46,000.00 annually. The advisory board is particularly proud that two of its members sit on the National Advisory Board of The Salvation Army in Canada.

### Salvationist - City Administrator



ONE of the officials named to administer the new city of Thunder Bay is a Salvationist presently acting as Bandmaster at Fort William Corps. The appointment of Mr. E. C. Reid as City Co-ordinator was unanimously approved by the newly elected city council at a recent session.

Born of Salvationist parents in Newfoundland and while very young taking up residence in Ontario with the family, Ernie grew up in the city of Fort William, attending the local elementary and high schools. He joined the city hall staff as a Deputy City Clerk, later moving to St. Thomas, Ont., becoming the City Clerk. After serving several years in Western Ontario he returned to Fort William as the City Administrator three years ago. He is an honest and sincere business official, loyal and faithful Salvationist and a dedicated Christian.

In addition to his present responsibilities, Ernie is the chairman of the Steering Committee of top management officials, inaugurated to study the structure and formation of the new city administration.

Prior to moving eastward, Ernie was the Bandmaster at Fort William. He has assumed leadership of the musical forces once again.



## Youth Evangelism!

### Five young men conduct campaign in India

**P**RAYER had been offered by the Christians of Bhadarwah, India, for a gospel team of young men who would be able to present the living God to the people.

The need was urgent and the people waited long for the answer that came from the Punjab when The Salvation Army's MacRobert Hospital took up the challenge.

Five young men of the hospital staff were chosen for the task. They started out with two heavy boxes of Gospels, free tracts and Bibles. As the bus wound its way precariously around the mountain road the team experienced some breathtaking moments.

#### People prepared

Burdened for the souls of the people they were going to minister to, the team sold Gospels and gave away tracts. They soon discovered that the Holy Spirit had prepared the hearts of the people for their coming.

Wherever they went the young Salvationists met with people eager to know more about the gospel. Discussions centred around Christ's claims to divinity and His death on the Cross.

Many of the seekers had difficulty understanding that Christ had died for all people—past, present, future.

The mission was necessarily a teaching one, and the team members prayed for guidance in proclaiming the truths of sin, death and the atonement. They were rewarded when over one thousand eagerly bought Gospels, New Testaments and Bibles to

continue their study of the Scriptures and thousands accepted Bible tracts.

Accused at one point of spreading propaganda, they convinced the authorities that they were only witnessing to the message of salvation. They were given permission to meet even under the shelter of a mosque, where they proclaimed the word of the Living God.

Corps Cadet Joseph Vaikhuma, reporting the campaign, tells of a deeply moving incident when a Muslim Pir (an order similar to the Pharisees) came secretly by night to learn more of the Christian faith. Relying on the Holy Spirit to guide them, the young evangelists explained to the modern Nicodemus the way of salvation.

### Mission-minded

*... and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1: 8).*

THESE words provide a basis upon which the soldiers and friends of the Fort William Corps, Ont., provide support for the mission field.

A monthly ingathering is held during which the Missionary Secretary, Brother Ray Perry, relates incidents pertaining to overseas countries where men and women are giving their lives to work for



Mr. Timothy Omo-Bare, Commissioner for Rehabilitation in Nigeria, unveils the plaque outside the Mrs. General Coutts Memorial Home in Lagos, the territory's first home for orphaned children.

## Lagos Children's Home

A SALVATION Army home for orphaned children was recently opened in Lagos, Nigeria. It is the first of its kind in the territory and is to be known as "The Mrs. General Coutts Memorial Home."

"Nothing would have been

nearer to the heart of my wife than to care for orphan children" wrote the General in a letter read at the opening ceremony.

The Commissioner for Rehabilitation, Mr. Timothy Omo-Bare, unveiled a plaque commemorating the occasion. A number of organizations and firms were thanked for their gifts to help with the home. The Save the Children Fund have promised clothes for the children.

\*\*\*\*\*  
A child may be sponsored for  
\$15.00 per quarter. For further  
information on helping a needy  
child in another country, contact:  
Home League Dept.  
The Salvation Army  
20 Albert St., Toronto 102, Ontario  
\*\*\*\*\*

## S.A. Nurses' Fellowship

The Salvation Army Nurses' Fellowship has members in many parts of the world

The first enrolment of S.A.N.F. members in Mexico was conducted by Mrs. Commissioner Glenn Ryan of the U.S.A. Southern Territory (extreme right of the group).



With Japanese Salvation Army Nurses' Fellowship members at the Kiyose Sanatorium is Mrs. Commissioner Koshi Hasegawa (seated centre).

# Thome page



Some of the girls staying at the Florence Booth Home in Fort William, Ont., gather around the piano for a sing-song.

## Changes all around us

comments by Ellen Essley

WHILE watching TV the other night I was thinking how swiftly the meanings of words can change. Not too long ago if you spoke of a long-haired musician, you meant one devoted exclusively to classical music. In fact, two recently published dictionaries in our library still carry that definition. But somehow most of the new breed of long-haired musicians just don't fit that conception.

The study of semantics is a fascinating one. Words, at least some of them, have always gone through changes in meaning. That's why we need new Bible translations. But before the advent of mass media, the changes were more gradual, and we were scarcely aware of them. Now they come so fast that it's hard to

keep up with all of them.

Language, of course, isn't the only thing going through rapid transition. No doubt that is only a reflection of the many changes we see about us — some good, some bad.

But it is comforting to know that some things don't change, the most important of all *Jesus Christ the same yesterday, and today, and for ever* (Hebrews 13: 8).

## A Japanese Afternoon



Under the leadership of Mrs. Brigadier Victor Underhill and Mrs. Brigadier Robert Weddell, the Matson Lodge Home League, Victoria, B.C., meet every Friday afternoon. One meeting featured a display of Japanese pictures, souvenirs and costumes by Mrs. Misao Strauss, a native of Japan and a guest at Matson Lodge. Mrs. Mary Montgomery, another guest who had served with her husband in Formosa for thirty-nine years also participated in the meeting. This picture shows (l. to r.): Mrs. Brigadier Underhill, Mrs. Mary Montgomery, Mrs. Misao Strauss and Mrs. Brigadier Weddell.

## HELPFUL HINTS

HERE is a trick for those who make jelly. When covering jelly with paraffin wax, pour a thin layer over the top of the jelly and place a string on top with the end over the edge of the glass. Pour another layer of paraffin over the top. When it's time to open that delicious homemade jelly, just remove paraffin with the string.

\* \* \*

Here is an idea for bookends. Take two regular-sized bricks in good condition. Cover them with wall-paper, plastic or even fabric to match your decor.

## Purposes practised

MRS. CAPTAIN HARLAND MARSHALL reports on the activities of the Fort William Home League

CLEAR guidelines concerning the purpose of the home league are set out in the international *Orders and Regulations for Home Leagues*. Four specific areas include:

- Give to women of the corps and others, especially mothers, counsel and direction upon matters affecting home management and the care and training of children.

- Influence women in the promotion of happy, wholesome home life and a personal experience of salvation through Jesus Christ.

- Encourage the members to bring about the salvation and soldiership of their husbands, children and neighbours.

- Enrol as soldiers those members who find salvation through the influence of the league.

Within the framework of our Fort William Home League, these aspects are depicted in the weekly programme. The quarterly planning meeting provides an interesting schedule — spiritual, recreational, educational and social — providing versatility and diversity of meetings suited to the varied needs of the members.

The annual tea and sale, together with sewing projects, form the foundation of fund-raising efforts.

One of the desires of the league is that of an effective outreach

programme. An area achieving a great deal of success is the "Junior Miss" group for young women. What an exhilarating experience! Although sometimes reluctantly, the older members have welcomed these newcomers. Through their involvement and joint participation they have been closely associated forming a strong alliance.

The future of the home league is heavily dependent upon the participation of youth. Thus, the modern trend is to appeal to our young people through an active, interesting programme. Certain responsibilities are placed on their shoulders. As a direct result, a new outlook has prevailed in the league.

Additionally, the members have taken, as a personal obligation, the responsibility of contacting those who have been absent for some time as well as newcomers to the corps. Contacts are made either by telephone or personal visitation.

A revival of interest, a note of enthusiasm, is the consequence of this evangelistic-minded league.

In keeping with the conscientious and sympathetic attitude towards the mission field by the senior corps, the home league members have "adopted" two children — one in India and the other in South Africa.

The contribution of the home league to the general life of the corps is invaluable. The influence upon their families and others associated with the corps is a real asset. Without a doubt, members of the Fort William Home League are practising and depicting the four purposes as outlined for leagues of every Salvation Army corps.

## Recipe for turkey-ham curry

### Ingredients

2 teaspoons onion, chopped
1 tablespoon green pepper, chopped
2 tablespoons butter or margarine
½ teaspoon salt
¼ cup flour
¼ teaspoon curry powder
Few grains pepper
2 ½ cups milk
1 cup cooked, diced turkey
½ cup cooked, diced ham

Brown the onion and green pepper lightly in fat. Stir in flour and seasonings. Add milk slowly, stirring constantly. Add turkey and ham. Heat to serving temperature. Serve on cooked rice or toast. Yield: 6 servings, ½ cup each.

# MAGAZINE features

## City of Thunder Bay

On January 1, 1970, the twin cities of Port Arthur and Fort William will amalgamate officially and will be known as Thunder Bay

THE city of Thunder Bay will come into existence New Year's Day in 1970. With a population of 110,000 people, it will be enclosed in a boundary of one hundred and fifty-five square miles. Yet it will not have grown up "over night;" nor will people suddenly move into the area on January 1st.

The city of Thunder Bay will be the result of a merger of twin cities of equal size, Port Arthur and Fort William, in northwestern Ontario. Situated on Lake Superior, the area is often referred to as the Lakehead for it is the western Canadian terminus of the St. Lawrence Seaway, six hundred and one feet above sea level.

Through the years Port Arthur and Fort William have kept pace with each other but now they have started to sprawl outside their limits into other communities. The decision was made to amalgamate and move forward as one unit.

Thunder Bay is almost the centre of Canada through which communications and transportation east and west run. It is also located in a vast area known to harbour great mineral wealth and possesses ready access to forests which supply the huge pulp and paper mills as well as saw mills. Replanting is constantly taking place to provide trees for future use.

The large shipping facilities include grain storage depots, transfer points and so on for both overseas and lake vessels. The traffic through the port makes it the third largest seaport in Canada.

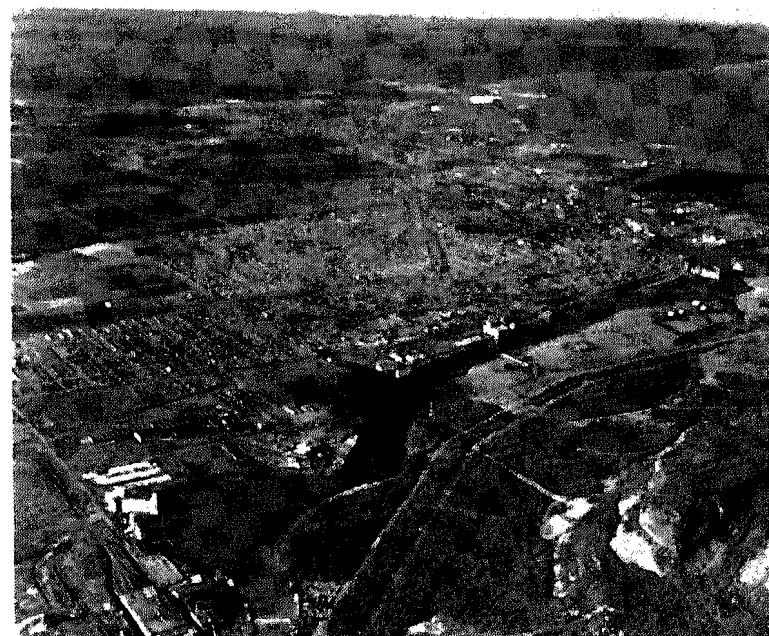
It is felt that the development

of Thunder Bay in the future will also help in opening up the virtually untouched area to the north. Canada is, at present, a strip developed from east to west, clinging to the United States border extending only an average of two hundred miles north.

At a seminar held at Lakehead University last summer, industrialists, economists, financiers and academics from all parts of Canada discussed the situation. They came away with the impression it was possible and probably economical to develop the north. Thunder Bay being the only city in the entire Mid-Canada Development Corridor would stand to gain from the initiation of this pioneering effort.

As it is, modern transportation and excellent communications make the north more accessible than many communities in the south where high traffic congestion creates delays unknown in the north. Access to various parts of Canada and the mid-western United States is facilitated by air service and good highways.

The present city is comfortably large without excessive congestion. The downtown businesses are easily reached by workers



This aerial view shows the location of Fort William (foreground) and Port Arthur situated on the shores of Lake Superior. These twin cities will be known as Thunder Bay.

living in the residential areas. Over one hundred manufacturing plants are located in the city together with service centres helping them with their production.

Recreational facilities make the most of the surrounding natural resources. There are four ski hills within ten miles of the downtown district. A drive of twenty minutes to an hour brings people to one of many lakes to fish and enjoy the clean outdoor life.

It looks as though Thunder Bay has a very bright future.

## Barbeau Peak

THE highest mountain in the Canadian Arctic, a peak rising majestically 8,760 feet over the polar landscape of Ellesmere Island, has been named after the late Dr. Marius Barbeau, the anthropologist. His researches into Indian and Eskimo cultures preserved them from oblivion and gained him international acclaim.

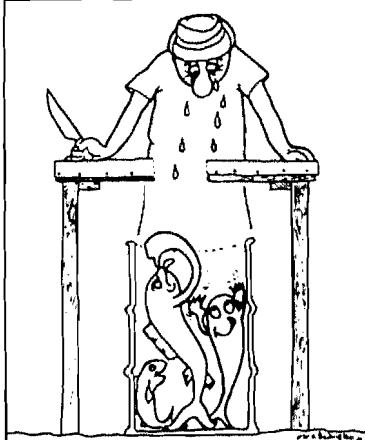
The tip of Ellesmere Island lies about four hundred and fifty miles from the North Pole. A Canadian-British Expedition discovered and measured the peak in 1967.

Dr. Barbeau, born in 1883 at Ste. Marie de Beauce, Que., and a Rhodes Scholar in 1907, devoted his career to anthropology and Canada's native peoples. His sixty books and more than eight hundred articles on Canadian Indian and Eskimo culture brought him recognition in anthropological circles in many countries. He also collected thirteen thousand texts and eight thousand melodies of Indian, Eskimo, French and English Canadian folk songs.

The National Museum in Ottawa, which Dr. Barbeau joined in 1911, houses most of his collection of native culture.

Dr. Barbeau believed that the oral tradition of legends and songs was something worth preserving, but fifty years ago the value of his work was not recognized. Still he persevered almost alone in this field until, in recent years, recognition and deserved honours for his research were given.

## They got away—nearly!



AT the height of the camping season an excited angler explained in near hysteria to the head maintenance man in MacLeod Provincial Park, Ont., that he had just lost a whole stringer of freshly caught fish.

Apparently he had been out fishing all morning and had been blessed with a good catch. On returning to his campsite, he no-

ticed a new fish cleaning table was now available for use. As he was in the process of cleaning the first of his large catch, a few of the fish on the string made some last effort flips and flops. Then catastrophe!

Their actions carried them down the hole in the centre of the table meant to receive the heads and skins. In a twinkling, the high point in his holiday had disappeared totally and seemingly forever.

After a few consoling words, the maintenance man and the camper returned to the scene of the mishap. A moment's work with the ingenious sliding mechanism of the table's waste collection apparatus produced the stringer of fish, none the worse for wear.

When last seen, the grateful camper was happily cleaning fish—with a large, flat rock placed temporarily over the hole in the centre of the table.

Ontario Department of  
Lands and Forests

## Outdoor spaces

WE need people rich enough in understanding and imagination, and strong enough in moral fibre, to insist that adequate forests and outdoor space be left to be admired, not destroyed. Unless natural outdoor spaces remain, young people are denied their instinctive wanderings. Trapped in city corridors, enmeshed in sprawling suburbs, empty of heart, mind and hand, cheated of experiences that are by nature necessary to them, they will turn their energies to protest and to evil.

—The Royal Bank of Canada  
Monthly Letter

# In Northern British Columbia

Last instalment of a travelogue  
by Mrs. Colonel Wesley Rich

## 6 — PRINCE GEORGE

THE next day we journeyed over two hundred miles to Prince George where we were to stay for the weekend. On the way we passed through a small village called Perow, where we called on Barbara and Stewart Coats who had recently arrived from York, England. Perow has only about fifty houses, mostly trailers.

Bandsman and Mrs. Coates are giving assistance to their relatives in the management of a hotel and restaurant there. Prince George was the most progressive of all the places visited and there we had a delightful corps dinner in the lovely new hall, a building with excellent facilities. A fine junior corps gives promise of a profitable future.

On Saturday night the meeting was at the Harbour Light Centre. Envoy and Mrs. Ernest Welch are doing a grand job under very difficult circum-

stances. The little hall was full of men. One glance spoke volumes of the tremendous spiritual and physical needs. Our hearts were moved as they knelt as children before a loving Father to seek for His help and salvation.

Sunday was a wonderful day. The first two seekers on Sunday morning were a married couple new to the Army. Over six feet tall, the husband quietly stood when the invitation was given and made his way to the Mercy Seat. Two others followed. The evening meeting was attended by some of the scout and guide units when the Colonel defined the role of a Christian in today's world.

After sixteen meetings, five radio or television interviews, eight business interviews with Government and other officials, ten visits to homes, we set off for Vancouver by car, a distance of five hundred miles, through breathtaking beauty, lofty rocky



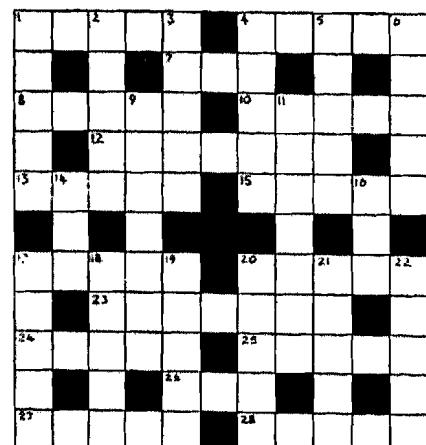
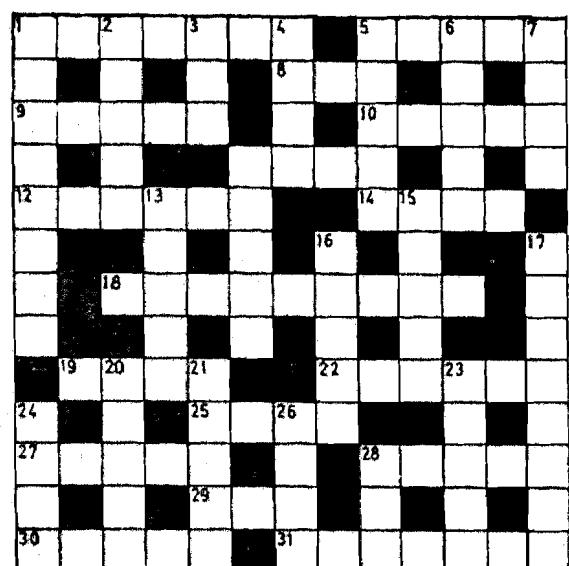
Corps Sergeant-Major George Doxtaler of the Six Nations Corps gives a kind word and a "War Cry" to an elderly patient at the Lady Willingdon Nursing Home.

## Visiting the sick

Across: 1. Something a worker noticed in the tool shop? 5. Philosopher makes a graduate study. 8. Animal in the well. 9. Girl with a pound each way. 10. Spanish girl loses a Spanish man. 11. Fruit upsets a fish. 12. She will spoil a peculiar hat. 14. Item of clothing right for the rank. 18. The place for the modern shopper? 19. Actual state of affairs. 22. Sailor swallows the French helmet. 25. A place for horrible ties? 27. A mass of

metal. 28. Dance and make your colour disappear? 29. Could you make one out of floorboards? 30. Make it a clean one. 31. A prospective candidate?

Down: 1. It's your guarantee! 2. Surely not! 3. Note a fish without a tail. 4. The mark of prosperity? 5. Get ready to attack? 6. Craft for the ocean, possibly. 7. She's no painter! 11. Mother's turned up with my boy. 13. Thirteen to nineteen. 15. A perfect conception of the pound? 16. A girl got up. 17. Addendum for a chiropodist? (4-4) 20. Fish with an odd leg. 21. Poet's bar? 23. Business letter of material value? 24. She isn't likely to make a hit! 26. It's a mountain lake thanks to the navy. 28. He's on the telephone.



## Who's a Monkey

Three monkeys sat in a coconut tree,  
Discussing things as they're said to be.  
Said one to the other: "Now, listen you  
two,  
There's a certain rumour, that can't be  
true,  
That man descended from our noble race  
The very idea is a disgrace!  
No monkey ever deserted his wife,  
Starved her babies and ruined her life.  
And you've never known a mother monk  
To leave her babies with others to bunk,  
Or pass them on from one to another  
Till they scarcely know who is their  
mother.  
And another thing you'll never see —  
A monk build a fence round a coconut  
tree  
And let the coconuts go to waste,  
Forbidding all other monks to taste.  
Why, if I'd put a fence around the tree  
Starvation would force them to steal from  
me.

Here's another thing a monk won't do —  
Go out at night and get in a stew,  
Or use a gun or club or knife  
To take some other monkey's life.  
Yes, man descended, the ornery cuss,  
But, brothers, he didn't descend from  
us!"



An article by Major Joe Viola, which appeared on an October "War Cry" front page (shown above) prompted Sim Swartz of Waterloo, Ont., to send us these lines from his scrapbook.

## Nancy Dickybird

(Continued from page 10)  
earlier days is still keen, and the practice in those days of requiring young people to memorize songs (many of which no longer appear in the Army Song Book) and Bible passages have proven to be of inestimable value during times of illness and failing sight, which has happily been restored to some extent by surgery. Her son, Derrick, is active in the Mount Dennis Corps and is at present the Executive Secretary of ACSAL. Mrs. Hunt's sister and other members of the family are still actively associated with the Army in Maltby, England.

## A stiff one

by John Shirley

Take your choice

A simple one  
by Julian

Across: 1. Erect. (3, 2.) 4. Fires. 7. Permit. 8. Dish. 10. Consent. 12. Altered. 13. Fear. 15. Follow. 17. Reptile. 20. Forest. 23. Brutal. 24. Necklace. 25. Rejoice Excessively. 26. Time past. 27. Opponent. 28. Smells strongly.

Down: 1. Played Scots music? 2. Vestige. 3. Beg. 4. Raised platform. 5. Ropes. 6. Riddle. 9. Expessed gratitude. 11. Army officer. 14. Sped. 16. Employ. 17. Sword. 18. Lesser. 19. Try a composition? 20. Animal. 21. Run away. 22. Locations.

# COMING EVENTS

## Commissioner and Mrs. C. Wiseman

Montreal Citadel, Tues., Jan. 6; Toronto Temple, Sat., Jan. 17

## Colonel and Mrs. Geoffrey Dalziel

Orillia, Sun., Jan. 4; Etobicoke, Toronto, Sun., Jan. 11; Toronto Temple, Sun. (aft.), Jan. 18; Sherbourne St. Hostel, Toronto, Thurs., Jan. 22; London Citadel, Sat.-Sun., Jan. 24-25

## Colonel and Mrs. Alfred Simester

Kingston, Sat.-Sun., Jan. 10-11

## Colonel and Mrs. Wm. Ross: Sarnia, Sun., Dec. 28; Etobicoke, Toronto, Sat., Jan. 10

## Lieut.-Colonel Thomas Ellwood: Burlington, Sun., Jan. 18

## Lieut.-Colonel and Mrs. Wilfred Ratcliffe: Westmount, Hamilton, Sun., Dec. 28

## Brigadier and Mrs. Wyvel Crozier: Argyle, Hamilton, Sun., Dec. 28

## Brigadier and Mrs. Leonard Knight: Cedarbrae, Toronto, Sun., Jan. 11

## Brigadier Leslie Titcombe: Weyburn, Sun., Dec. 28

## Major and Mrs. Norman Bearcroft: Niagara Falls, Sat.-Sun., Jan. 10-11

## Major Margaret Green: Regent Park Centre, Toronto, Sun., Jan. 11; Birchcliffe, Toronto, Sun., Jan. 18; West Toronto, Sat.-Sun., Jan. 24-25

## Major Frederick Lewis: North Bay, Sat.-Sun., Dec. 27-28

## TERRITORIAL EVANGELISTS

### Major and Mrs. William Davies: Wychwood, Toronto, Sun., Dec. 28; Oshawa, Sat.-Sun., Jan. 3-4; Rhodes Ave., Toronto, Sat.-Fri., Jan. 10-16; Bowmantown, Sat.-Tues., Jan. 17-20; Westmount Hamilton, Sun.-Tues., Jan. 25-27

### Captain William Clarke: Winnipeg Citadel, Sun., Dec. 28; Thompson, Fri.-Tues., Jan. 2-6; Ellice Ave., Winnipeg, Sun. (morn), Jan. 11; East Kildonan, Winnipeg, Sun. (even), Jan. 11; Edmonton Northside, Sat.-Mon., Jan. 17-26

## NOW AVAILABLE

### TWO NEW STEREO RECORDS

1. THE SPRING FESTIVAL OF GOSPEL SONG (500 voices and The Staff Band) Highlights of the festival held at Massey Hall, Toronto, this year.
2. THE CANADIAN STAFF BAND (With male chorus of 100 voices) The first recording from RCA studios of the new band.

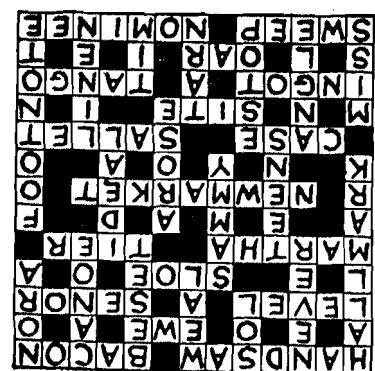
At \$4 each (add 50c for mailing)

from The Music Department,  
20 Albert Street, Toronto 102, Ont.

## Solution to puzzles

(see page 14)

Across: 1. Put up, 4. Sacks, 7. Let, 8. Plate, 10. Agree, 12. Charged, 13. Trees, 23. Beside, 24. Beads, 25. Gloat, 26. Age, 27. Bremy, 28. Beeks, 29. Plate, 30. Bonsu, 17. Snack, 20. Dread, 15. Ebusue, 18. Abate, 19. Essay, 20. Tiger, 21. Elope, 22. Sistsy, 23. Use, 17. Sabre, 18. Abate, 19. Essay, 24. Stage, 5. Cards, 2. Tree, 3. Plead, 4. Thanked, 11. General, 14. Ram, 16. Down: 1. Fired, 2. Tree, 3. Plead, 4. Stage, 5. Cards, 6. Sieve, 9. Gloat, 26. Age, 27. Bremy, 28. Beeks, 29. Plate, 30. Bonsu, 17. Snack, 20. Dread, 15. Ebusue, 18. Abate, 19. Essay, 20. Tiger, 21. Elope, 22. Sistsy.



# Notes in Passing

Captain and Mrs. Jack Fearnall, of Wingham, Ont., have welcomed a son, Andrew John, into their home on November 21st, 1969.

\* \* \*

Bandmaster and Mrs. George Homewood wish to express their thanks to the many people who remembered them with cards, letters and good wishes during the Bandmaster's lengthy illness.

\* \* \*

Please note the changes of address for the following retired officers: Major Clara Thompson, 156 Edinburgh Street, Peterborough, Ont.; Mrs. Sr.-Major Charles Kimmings, 318 Third Street South, St. Petersburg, Florida. 33701.

\* \* \*

Colonel Carl Hiltz (R) and family wish to express their appreciation to the many Salvationists and friends who remembered them with messages of sympathy since the promotion to Glory of Mrs. Colonel Hiltz.

## CANADIAN STAFF BAND FIRST ANNIVERSARY FESTIVAL

Conductor — Major Norman Bearcroft

Commissioner C. D. Wiseman  
presiding

Saturday, Jan. 17th, 1970 - 7:30 p.m.  
at Toronto Temple (1 min. from City Hall)

Festival chorus (200 voices); top-flight soloists; new music written for this occasion.

Tickets: \$2.00, \$1.50, \$1.00, available from: The Music Department, 20 Albert Street, Toronto 102. Tel. 362-1071.

Please include stamped, self-addressed envelope.

## FESTIVAL OF PRAISE

Sunday, January 18th, 2:45 p.m.  
by the Staff Band and soloists.

## OFFICIAL GAZETTE

### TERRITORIAL HEADQUARTERS

#### Appointment:

Lieutenant Claudette Brassard, Mimico, Toronto, Ont.

#### Retirement from Active Service:

Brigadier John Matthews, out of New Aberdeen, N.S., in 1925, last appointment Montreal Men's Social Service Centre (Administrator); with Mrs. Matthews (née Dulcie Matthews), out of Earlscourt, Toronto, Ont., in 1926; on December 1st, 1969.

### Clarence Wiseman

Territorial Commander

# Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

ANDERSSON, Jonas-Anton, born Jan. 26, 1884, in Sweden. Son of Ingеборг and Anders Johnson. Last heard from in 1942, when he was living at Prince George, B.C. Farmer. Can anyone recall him? Sister seeks information.

63-203

BACHEN, Anna Pettersen (née: Fuglstad), born Feb. 25, 1882, in Norway. Known as Anna Bachen. Last letter in 1936, came from Port Arthur, Ont., though she had lived in the U.S.A. Her husband was And. J. Andersen. He held a high position in Norway. Was a tram conductor at the time of his death in U.S.A. One of her sons, Asle, married in 1935, in Port Arthur, Ont. Family being sought by the Probate Court, Brønnøysund, Norway. Any member of family please contact us.

63-248

BAGI, Jozsef (Joe). Born 1928 in Kecskemet, Hungary. Believed to be living in Toronto, Ont. Came to Canada about 1950. Mechanic. Last heard from in 1964. His 81-year-old mother is most anxious to contact. Please contact us. Your address not forwarded without your consent.

63-198

BERGER, Jerrold. Born Sept. 27, 1932, in London, England. Marital status unknown. To Canada Sept. 1956. Last heard from latter 1956. Was then in Montreal, Que. Has slight speech impediment. Son of Maurice and Kitty Berger (née: Felton). His father seeks him, not only re small legacy but has actual desire to locate. Be assured address not forwarded without consent. Contact home, nearest Salvation Army officer or us.

63-516

BUNGE, Richard Wilhelm. Born in West Africa, July 25, 1915. Grew up in Germany. Could be a cook. Inquirer last heard from him from Montreal, Que., April 7, 1954. His nephew, Richard Erik Andersen, most anxious to locate.

63-506

CHILLS, Ena and Eileen. Ages about 50 to 55. Sisters. Are daughters of Truda and Lennart Chills. Born in London, England. Their father is still in England. Mother passed away about 1959. Marital status unknown. Are being sought by Probate Court in Denmark re inheritance from estate of their uncle, Axel Olsson, Copenhagen. Probably to Canada before World War II.

63-507

FAIRBAIRN, Dorothy. Born Dec. 9, 1929, to Henry Jordan and Rose Ann Fairbairn (née: King). Last heard from in 1954, when she was sold to have been employed by the Hoover Co., Toronto, Ont. A sister, Pearl, of U.S.A. Inquires on her mother's behalf who is most anxious.

63-508

FREW, Archibald. Born April 15, 1941, in Millport, Scotland. Single. Electrician. S. Ins. No. 426-310-041. Last heard from in March, 1967, when his address was Powell River, B.C. Son of John Walker Frew, now deceased. His mother, Mrs. Sylvia Frew, seeks him. Is most concerned. Was known to have been in Vancouver, B.C., in Aug. 1967.

63-510

GARLAND, Adam. Born Oct. 27, 1919, in Poland. Is a naturalized British subject. He worked for a Hamilton, Ont., firm. He was last seen by inquirer, Mrs. Joan Garland, in 1965, but he wrote regularly until Aug. 1967, when he said he was moving

63-510

shortly to London, Ont. His last known address was Winona Centre, Ont.

63-215

HEMMINKI, Karl Sanfrid. Born 1889. Widower. Wife, Sofia, died in 1962. When last heard from in 1956, his address was Hardy Station, Ont.

Sought by his son, Pentti of Finland, who wishes to contact his father.

63-152

JOHNSON, Ole. Born Oct. 24, 1903. Son of Johannes and Hansine Gustard. Was a dairyman and worked in a dairy in Calgary, Alta. Has not been heard from since 1938 or 1939, at which time his address was Calgary, Alta. He is an heir after Johannes Gustard of the Melhus Estate. Is sought by the Probate Court of Gauldal.

63-85

KRAUSE, Fred Louis. Born March 23, 1931, in Montreal. Son of A. and Elizabeth Krause. Worked as labourer and stock room helper. Last heard from Nov. 22, 1966, at which time he lived in Toronto. Is sought by his wife and children who miss him.

63-129

LANKINEN, Veikko Markus. Born April 14, 1907, in Finland. After coming to Canada in 1929, he worked as a guide and a translator. In May, 1929, he lived at Port Arthur, Ont. His nephew, Risto Lankinen, seeks him.

63-487

LESLIE, Alan. Born Jan. 24, 1930, in Walthamstow, London, England. Has had numerous occupations but when last heard from in 1965 he lived in Vancouver, B.C., and worked on a tug. His mother does not wish to interfere in his life but is anxious to know he is all right.

63-387

RUDACHEK, Peter Donick. Born about 1925, to Peter Derrick and Doris Edwin Rudacheck (née Bruce). He was married in Jan. 1958, and had two children, Lucia, 12, and Lynne, 9. Was a heating engineer at the Sudbury High School. His mother-in-law seeks him because of his wife's death in June, 1962. There are legal matters to be settled.

63-513

SIGURDSON, Halvor or Halver. Born Oct. 6, 1900. The inquirer is his sister, Anne Langfeld of Norway. In 1964 when last heard from he was living in Vancouver, B.C. He was a fisherman and a longshoreman. He came to Canada about 1922.

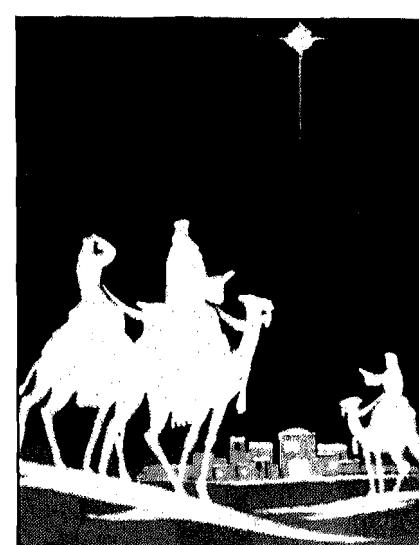
63-82

SUNDGREN, Henry Vilhelm. Born Mar. 14, 1880, at Stockholm, Sweden. Son of Karl Mauritz and Eva Erica Sundgren. To Canada in 1924. Was a mine foreman. When last heard from in 1938, he lived at Bourkes, Ont. Has also lived in Montreal, Toronto, Timmins, Hawkesbury and Grenville. Was still alive in 1948. He is sought by his sister, Miss Thyra Sundgren.

63-153

## WANTED

A full-time stenographer-typist is urgently required for a department at Territorial Headquarters, 20 Albert Street, Toronto 102, Ont. Applicants please contact the Staff Secretary, either by letter or phone, stating qualifications and age.



May the star of Bethlehem  
Shine for you this Christmas  
And light your way to  
A new year of peace and joy.

"We have seen his star in the east  
and are come to worship him" (Matt. 2: 2)

## Season's Greetings

From

The staff and employees  
of the Trade Department

259 Victoria Street  
Toronto 205, Ontario

The Trade Department will be closed for the Christmas and New Year holidays, including inventory, from December 25th to January 1st (inclusive).

# What a change!

THIS was a raiding party; a small force, but great in courage, strong in faith, burning with zeal and abounding in love for the lost, the homeless, the helpless, the corrupt and the captive.

News of Jimmy Glover's plight had reached one of its members. Quickly he had marshalled this company of warriors, resolved that the wretched prisoner in the pigsties should be liberated from evil and lifted back to the levels of clean, sane, sober, honest living.

Its first attack—the open-air meeting Jimmy had heard—was repulsed. Here was no war-weary prisoner longing for liberty. This man was devil-possessed, and the devils do not capitulate; they fight to retain their conquest!

"I know yer" snarled Jimmy, fixing them with his glassy eyes. "Ye're splits. Come near, and I'll murder yer."

Such threats failed to frighten the gallant company; they remained unshaken in their resolve. Still supposing them to be detectives, Jimmy let loose another flood of abuse.

The personal approach was tried next. Two men pleaded with him, giving assurance of their friendship and God's great love for him. Sullenly he agreed to go with them to their hall. Wearing no underclothing and his rags tied together with string, the shivering "prisoner" instinctively took a seat near the fire.

Then that little company of some fifteen men and women entered into a united sustained fight for Jimmy's conversion. They sang, they prayed, they pleaded; they wrestled with the doubts in themselves and the demons in Jimmy.

"Oh, can't you believe Jesus came to save you and all sinners?" Jimmy was asked.

"Ow do I know? Where did 'E come from?" was the dull reply.

A sweet-faced girl sank to her knees beside Jimmy, who was persuaded also to kneel. Her well-shaped, clean hands were placed on the outcast's ragged and filthy coat; her voice was winsome and warm with earnestness.

"Repeat after us these words"

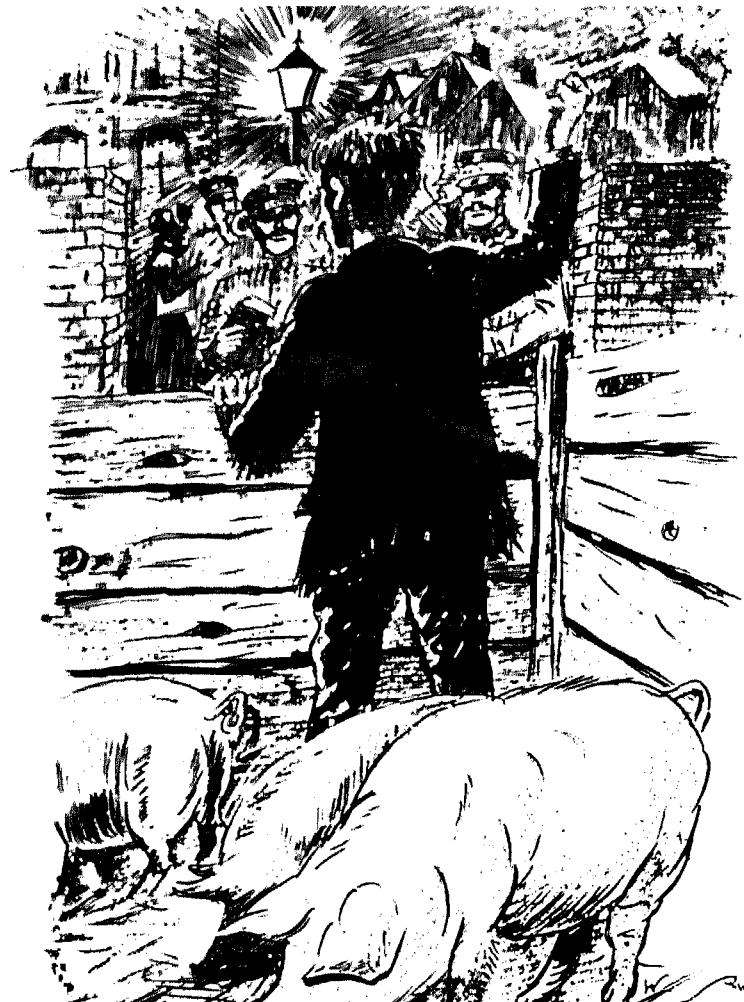
she said; "I believe Jesus came to save sinners, even a poor, wretched, outcast sinner like me."

What "believe" meant, Jimmy had but the faintest idea. He knew one thing: a mighty conflict was raging within him. Satan was fighting hard to close any escape route. His new friends were contending to keep it open. He joined forces with them, new desire driving him to pray for himself.

Suddenly, something happened. Like flood waters from a burst dam, a new force swept through Jimmy's whole being. All the badness and swearing and devilry were driven out of him. His transformed, upward gazing face conveyed the news to his companions. He could have sung for joy! All rejoiced together and the meeting closed on a triumphant note. It was a new Jimmy who went back to the old pigsty.

To his surprise Jimmy awoke next morning sober. What next? His none-too-pleasant ruminations were interrupted by the arrival of two of his new friends with practical help. First, a hot bath, then a change of clothes, followed by breakfast and work.

Here Jimmy received his second shock. The idea of work was not repulsive. So he found himself with a box of bloaters, with instructions to go and sell them. From door to door he hawked his wares, but the housewives that day must have had a strong preference for meat. He sold four



"I know yer" snarled Jimmy. "Come near and I'll murder yer."

could easily have exchanged the bloaters for beer. All desire to do so had died!

He even took a temporary job in the old familiar distillery, and there for six weeks demonstrated by honest labour and consistent sobriety how complete was his deliverance from every form of

Decaying fruit and fish, bad eggs and diverse filth as well as sharpened missiles, were flung at William Booth and his soldiers—Jimmy not the least zealous of them—but they marched on.

The father who had slammed the door in the unrepentant prodigal's face now opened it

## Tips from a taxi-driver

a short serial story by John Atkinson

fish in five hours! The box was returned to its vendor, who bought it back at a discount.

A sense of failure in honest endeavour might well have sent him to the only source of solace he had known. But those hours of unsuccessful hawking helped to strengthen his faith in God. He had been free all day to enter any public house. At any bar he

wrong. Then he left the distillery for work on the railway.

From the goods yard he went to the gas works, where he had his first taste of persecution. He refused his ration of daily beer; nor would he contribute his quota to its cost. This was to defy a time-honoured tradition of the establishment and his scandalized mates adopted stern reprisals.

Naming him "Holy Joe," they mingled dirt with his dinner, put gin in his tea and so roughly gave him his load of coal that he arrived home in the evenings not only faint from want of food, but with his shoulders raw and bleeding.

But his heart sang for joy. Along with his comrades, battered and bleeding, he defied the mob and, night after night, marched the streets of Hammersmith, hurling out the message of salvation above the noise and din of battle.

wide to his converted son. In fact, all the family took him to their hearts. So did someone else—the sweet-faced girl who had been present at his conversion and whose gentle pleading and prayers had helped him into the new life.

(To be continued)

### Tailpiece

**VETERAN** Salvationist, Herbert Stonham of Dunnville, Ont., recalls that in his youth at Hastings, England, more than fifty years ago there was a fish hawker who often had his pitch near the Army's open-air stand.

On one occasion the corps officer reached the climax of his open-air address with the rhetorical question: "And what is a Christian worth today?" A familiar voice nearby was heard to shout — "They're four a penny and they are all fresh."

#### THE STORY SO FAR

After his family moved to London, England, thirteen-year-old Jimmy Glover went to work. He was offered a job at "The Old Plough," a notorious public house. It wasn't long before Jimmy found extra ways of increasing his weekly pay—from helping himself to the till money to causing drunken fights among the patrons which enabled him to pick their pockets.

A tip that the police were being called in to investigate led Jimmy to leave his employment. But by this time drinking became his most frequent occupation. Within a few years he found himself sleeping with pigs, stealing some of their food in return for occasional services with the broom and shovel.

One cold winter's night, while in a drunken stupor, Jimmy thought he heard singing coming his way.

NOW READ ON